

# MOUNTAIN

## LIFE and WORK

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Volume VII

OCTOBER, 1931

Number III

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## A DREAM COME TRUE

MARGUERITE BUTLER

JULY sixth, 1931, will always be a red-letter day in the lives of ten members of the Woman's Community Club of Brasstown, North Carolina. For a year we had talked of a three-day trip to Asheville, not only to enjoy the sights of a city, but also to study the various crafts. We were all members of our local Craft Guild and proud to be a charter member of our Southern Mountain Handicraft Guild, but little did we dream we would actually see the opening of our own shop, which bears the sign "Allanstand Cottage Industries—Southern Mountain Handicraft Guild."

There in the window hung our very own vegetable-dyed woven bags embroidered with the symbol of the John C. Campbell Folk School, "I Sing Behind the Plow." On a cherry ladder-back chair, the work of a Gatlinburg craftsman, was one of our quilted chair mats, and near by a soft wool runner. Never will I forget Mrs. Clayton's joy when she picked up a hand-carved goose to find underneath, "C.P.C.," the initials of her own sixteen-year-old boy. (That very goose was sold the opening day.) We were in our own shop—here was some of the work of our own hands! A dream of the Guild had come true through the vision and generosity of Miss Frances Goodrich, the pioneer in crafts of our Southern Mountains.

One day toward the end of the preceding February, Mrs. John C. Campbell, Miss Clementine Douglas of The Spinning Wheel, and I gathered at Miss Goodrich's request by her fireside. In spite of the fact that she was just getting over pneumonia, her eyes sparkled with excitement. On a lapboard before her were spread many papers and figures. "I have had lots of time to think these last few weeks, I have never had so much time before." And then she told of her plan to turn over to this infant Guild the Allanstand Industries, its present stock and equipment, its name and goodwill. Miss Goodrich had such

faith in the future of the Guild, of which Allanstand had been a charter member, that she willed her life work to it—that is, if we, the members, would accept the gift. So that is how, a little over four months later, a far dream of the Guild had come true. Allanstand Cottage Industries was having its opening day as distributing center for the eighteen members of The Southern Mountain Handicraft Guild.



FRANCES L. GOODRICH

In Miss Goodrich's book, "Mountain Home-spun," published by the Yale University Press this spring, she tells how, in 1895, when she was living in Brittain's Cove, twelve miles from Asheville, a neighbor "out of pure goodwill and affection brought a coverlet, the Double Bowknot, golden and brown on a cream-colored background." With it came the draft, a long strip of paper with mysterious lines and figures. This led "the woman who run things" into visits over mountains and up creeks to understand the mak-

ing of a warp, the art of vegetable-dyeing, the studying of drafts, the setting up of a loom. The gift of one golden-brown treasure dyed with chestnut oak started the revival of the old mountain crafts which have brought joy through all these years, not only to the creators in the mountains, but to the larger world outside. The coverlet hangs on the wall in the new Allanstand today.

Two years later Miss Goodrich moved from Brittain's Cove to Allanstand, forty miles from Asheville, named because drivers and animals rested over night at Allen's Old Stand on their way from Tennessee to the markets in South



THE LITTLE LOG SHOP AT "ALLEN'S OLD STAND"

Carolina. With Miss Goodrich's encouragement weavers and spinners brought in their work to Allanstand to be sent by mail to the cities of the north. Later, in 1908, the number of workers had so increased that a shop was opened in Asheville, and for twenty years Allanstand Cottage Industries has been an exchange for mountain crafts. For a number of years Miss Jean Fuller was in charge; now Mrs. Agnes Loeffler is manager of the bigger Allanstand under the direction, at the request of Miss Goodrich, of Miss Clementine Douglas.

But Miss Goodrich did not forget Allen's Old Stand and her neighbors there. A log house stands by the side of the road over which men and beasts slowly traveled in the past and over which automobiles speed today. A sign, "Allanstand Cottage Industries, Pioneers" tells the traveler that within can be found coverlets, rugs, baskets, hearth brooms, and mountain chairs.

How came into being this Guild to which Miss Goodrich has given the results of her forty years

of work, and what are its aims?

It was during a study in Scandinavia that the germ was planted. All through rural Norway, Sweden, and even remote Finland there were craft centers displaying the most beautiful work. The thought came that we could do the same in our mountains if we worked together. Mrs. Campbell never lost sight of the picture; she talked of it wherever she went; it was brought on the program of the Mountain Workers' Conference. In 1926 Mr. Allen Eaton of the Russell Sage Foundation gave a most stimulating talk on the value of our crafts as an artistic expression,

their place in our national culture, and their economic importance to our people. At the following Conference Mr. Edward Worst, of Chicago, related the crafts to education. At this time there were exhibits from a number of producing centers.

In 1929 representatives from seven centers gathered at Penland, North Carolina, to discuss an organization for promoting our own handicrafts. It was voted to organize an informal Handicraft Guild and to enlist the aid of the Russell Sage Foundation to advise as to its best development, this advice to be based on a survey of handicraft centers.

In December of the same year eight representatives, together with Mr. Allen Eaton, of the Russell Sage Foundation, who acted as an advisor, met at The Spinning Wheel in Asheville to organize the Guild. It was decided to have three types of memberships, \$1.00 for the individual craftsman, \$5.00 for a friend who was interested in furthering the cause of the Guild, \$10.00 for a producing center—the last only being voting members, with one vote each. The eight centers present and those joining before the Knoxville Conference in March were to be charter members. Future members were to be voted upon. The principal office of the Guild was to be the office of the Executive Secretary of the Southern Mountain Workers' Conference, at Berea College, Kentucky. Notice of the annual meeting was to be sent out at least twenty-five days in advance. Producing centers might vote by mail if



notified of the business. There was to be a board of directors, one member elected for one year, two for two, and two for three years.

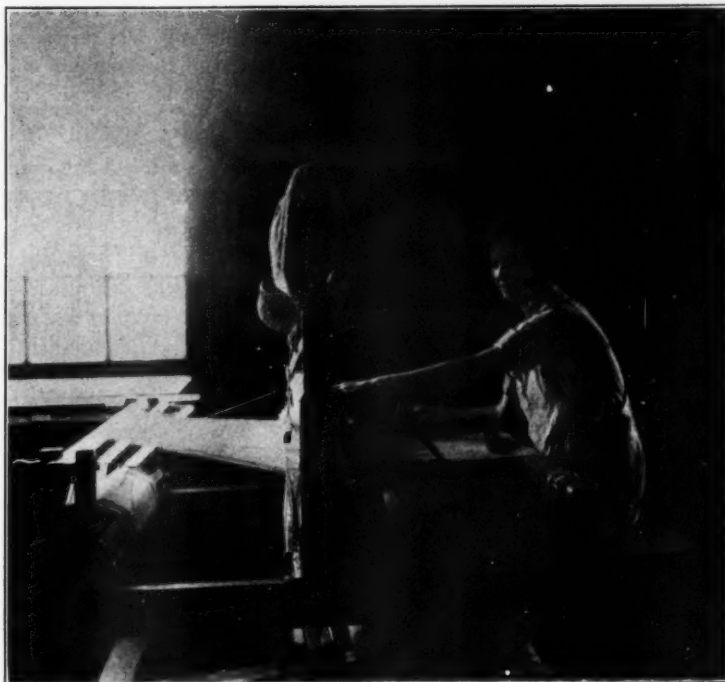
A committee was appointed to draft a Constitution and By-Laws, which were unanimously accepted at the March meeting. The first directors were Marguerite Butler, President; May Stone, Vice-President; Clementine Douglas, Lucy Morgan, and O. J. Mattil. Miss Helen Dingman, Executive Secretary of the Conference, as an ex-officio member, was appointed secretary-treasurer.

At the 1930 Conference a very beautiful exhibit of the present crafts of the mountains surprised all by its scope and variety. At the 1931 Conference many examples of the old crafts were brought in. There hung the vegetable-dyed and woven coverlets and below them stood the two types of rough, hand-hewn looms, one the unique rocking loom, the harness still held up by an over-all gallus. A colorful exhibit of the work of the St. Louis Handicraft Guild was held at the same time through the courtesy of Mr. Paul Bernat, editor of "The Handicrafter."

Last October ten producing centers were represented at the mid-year meeting at Berea College. Friends and future Guild members brought the number to thirty-two. It was planned to establish a directory of all centers listing their products; to have a loan library of craft books; to build up in the office of the secretary a confidential list of gift shops which had been unsatisfactory, this information to be given only upon request. The office was also to have the names of all members who were willing to instruct in any kind of craft work, with details as to the cost, time of year, and number of students. Mr. Eaton told of a bed of madder plants about seventy-five years old in a cornfield not very far from Berea College. The madder, a necessity in

the gardens of our grandmothers, is almost lost to America today. This bed will be preserved so that in years to come all lovers of the soft vegetable-dyed colors may have their own madder plants.

There were nearly sixty present at the second annual meeting of the Guild, held in March, 1931, at Gatlinburg, Tennessee. Committee chairmen reported progress with the directory, the emblem,



A MODERN WEAVER AT HER LOOM

and the loan library, and some baffling selling problems still to be worked out. It was at this meeting that the Guild learned of Miss Goodrich's wish to turn over Allandstand Industries with Miss Clementine Douglas as trustee for the Guild, a tribute from one who has striven to perpetuate the beauty of the old, to one who has carried over this beauty into weaving of today. The sales room is to be maintained at the present location until the lease expires, January 1, 1932, when the value of the combined sales room will be discussed by a committee of three, Mrs. Campbell, Miss Goodrich, and Miss Douglas, and a future policy determined. The Guild most gratefully and enthu-

siastically accepted this gift.

The second great event of the day was Miss Lucy Morgan's report on the possibility of an exhibit at the World's Fair in Chicago, 1933—a log house with the crafts of the past and those of the present. Such an exhibition would be educational indeed, especially if a weaver could "tromp the treadles" and a spinner twist out the wool yarn.

The Southern Mountain Handicraft Guild has caught the vision of how to work together. It looks forward to the day when it will have its

own museum as charming as the out-of-doors museums in Scandinavia; in the meantime it urges all members to save the mountain crafts, to preserve some of the old log buildings, to take or collect beautiful mountain pictures. It believes in the highest standard of work, remembering always the joy and satisfaction that come to the craftsman who does his work well. It stands for creating, not imitating. Like the peasant crafts of Europe, the work of each center should be distinctive. It appreciates the native culture of our mountain crafts and wishes to share with all the beauty of this culture.



## TECHNIQUE OF IMPROVEMENT

JOHN E. CALFEE

During the past half century many individuals, schools, and churches, imbued with the missionary spirit, have been more or less interested and active in the improvement of schools and churches among the mountain people in backward communities.

There was a conspicuous absence of technique of improvement in the early efforts. Social work varied greatly, being a matter of difference of individual workers, individual churches, or church boards. It was more than likely to be based upon the emotions of the agencies participating in the work; at least it was not founded upon principles of best procedure and the laws of human behavior. Even today, when, in general, social engineering is rapidly developing to be both an art and a science, this uncritical technique persists far more than it should.

There is a certain inevitable set of facts that should be known concerning particular regions in the mountain area before any form of social engineering should be attempted. There are many kinds of mountaineers, as there are tribes of Indians or divisions of any other stock of peoples. There are groups of mountaineers that are susceptible of rapid advancement under favorable conditions; there are others that plod along the way and do not have the capacity or the inclination to make even a start toward improvement.

It is a fact that much money and effort of

charitable boards has been poorly invested, yielding smaller dividends in results than it is pleasant to believe. The reason is not far to seek. These bodies, following the lead of their emotions and undisciplined sympathies, went to the relief of the most unfortunate, helpless, and hopeless mountain people. It may sound startling, even cruel, to say that these were the very ones least ready for help, and should have been the last selected for attention. They were perhaps the ones among whom there was the largest number of morons resulting from inter-marriage, and who for other reasons were without the moral stamina requisite for effort and growth. There are still many thousands of such persons dwelling in the way-back places in the mountains where conditions cannot be materially improved. Whatever is done for them is always of a temporary character; they do not have the capacity to make a living where they are, nor can they do much better in a more favorable environment. Their life is an endless round of mere existence. These people move our pity; our efforts should be expended on the more promising groups.

To a student of mountain conditions, it is almost a self-evident fact that the work might have made more progress during the past forty years if there had been fewer missions or community centers, and agencies had concentrated their efforts on the "show-window" communities. It

is the good leaven that leavens the whole lump—not a dab here and there that gets results. No one, of course, knows what a concentrated effort might have accomplished, but the chance is in favor of a larger harvest of development if all effort had been directed where conditions promised most effect.

People are susceptible of improvement to the extent of their native endowments; these are means by which they can be helped towards progress. Water pails and jugs have handles; they may be lifted, carried, and used because of this special equipment. These appendages have nothing to do with their holding capacity, but they are important in their use. All people of native or potential ability have handles by which they may be lifted from a lower to a higher plane of living and thinking.

The first of these handles by which people may be improved is the spirit of dissatisfaction with conditions as they exist. It was the Indian's dissatisfaction with the bow and arrow as a weapon that caused him to give them up for the rifle. He was satisfied with what he had until he saw the white man use his rifle with deadly aim. Dissatisfaction is at the foundation of progress in the mountains as in any other place in the world. The technique of improvement in any mountain area is to begin at the top with those who can see the farthest and most, with those who are eager and ready to realize that there is something better than what they have. The spirit of dissatisfaction that has aroused the mountain people who have shown progress came through what they saw in others. The presence of educated people, experienced in travel, gracious in manner, and neat in dress, was the first stimulus the mountaineers had in the matter of education. They saw a difference, and wanted for their children a better life than had been theirs. One old mountaineer in a remote county used to say every time strangers came into the community that it was a good thing for them to come "because they wore good clothes and got around like they were from somewhere." The spirit of dissatisfaction has always centered around the child, and the awakened ambition has been to supply his needs. The good school is the backbone of mountain progress. It is virtually a waste of money to attempt seriously the task of

helping any group of people who live in coves and regions in which it is impossible, for physical or other reasons, to maintain a good school. These people live in a helpless and hopeless situation; their habitat is economically, spiritually, and educationally an impossible one; they are not, within themselves, capable of becoming permanently dissatisfied to the extent that they will make intelligent effort toward improvement. Passive endurance has been the mountaineer's enemy.

There is a second handle or factor in the technique of improvement which goes with the first, that of maintaining high standards in all kinds of effort. A study of mountain communities in which miracles of improvement have been wrought points to the fact that the people made advancement most rapidly where the agencies for their betterment set up high standards in schools, churches, and community life, or in whatever activities they were engaged. There is evidence in each instance of a persistency in maintaining these high standards, and no apparent evidence of teaching or preaching down to the level or so-called understanding of the people. The presence of a beautiful church or school building surrounded by neat grounds and giving every evidence of having the best of care always creates respect for religion. Such institutions, when presided over by men and women of culture, refinement, scholarship, good breeding, and ability, have never failed to awaken the spirit of comparison and dissatisfaction in the people and to arouse in their souls an unquenchable thirst for a richer life.

The greatest good that has been rendered in many communities by the Presbyterian Church has not been the number of accessions to the church, which have always been few enough even where they were most numerous; the mountain people have never taken enthusiastically to membership in this denomination. But they have caught from it a spirit of dignity, a bearing, an appreciation for education that have transformed community after community. They have been lifted by the very presence of men and women of scholarship and good manners. Twenty-five years ago a successful college president resigned his position to go into the mountains and fulfill a life-long missionary ambition to preach the gos-

pel. The place selected was fifty-five miles from the nearest railroad point, wild, churchless, without roads, with only the semblance of public schools. He presided over his mission flock with a scholarly understanding that gripped the people as never before. His simplicity, sincerity, and scholarly understanding of an uneducated group made an impression that is felt in that community to this day. They saw in his life and education something that they wished they and their children might have. So Presbyterians have stood for standards of life, resulting from their belief in the value of education, culture, and due respect for and legitimate pride in a refined personality. No effort is here made to compare one denomination with another in its work with the mountain people; each denomination has had its own sphere of work and influence. Presbyterians should not take offense at the bold statement that they have never won large numbers of adherents to the churches they have so faithfully cultivated for many years in many different communities, but rather should be satisfied with having done great good, regardless of the affiliations with other churches made by the people after they had been reached.

The school, church, and industrial problems of the mountains have not yet been solved. There is yet time to profit by the power of high standards in all efforts to transform school, church, and the science of making a living. It should be considered a grievous error, if not a sin, for any organization to build or even maintain in the mountains a church or school building that is not substantial, beautiful, and equipped with furnishings appropriate to the cause to which it is dedicated. One good school is far more effective in its influence than three of equal size, poorly taught and semi-efficiently managed. Beautiful grounds, clean rooms, and good equipment in one school do more to convince the people of the value of education than yards of educational oratory and pulpit forensics, or large sums of money invested in poor, unsightly buildings and placed under the direction of a mediocre leadership. There is something in the inheritance of the mountain people that makes them responsive to that which is beautiful and dignified; they love beauty, and under the most primitive conditions respond to the influence of a well-managed institution. Moreover, the day has passed for the work of the itinerant

preacher and the occasional Sunday School teacher. Stability, as it always has been, is needed. There may have been a time when there was an excuse for helping agencies not knowing and appreciating this fact, but that day is no longer here. Many unintentional sins have been committed by denominational and other benevolent agencies during the past for which there could be no forgiveness in the present.

There is a third handle for promoting progress among the people in the Appalachian region—the pride of the young people of the mountains. It is the desire to be like other people above them that stirs their imagination and will to achieve education, wealth, and better homes. They appreciate the opportunity to attend schools that offer conveniences and culture not found in their own communities. Normal mountain students have an uncanny sense of values in matters of education. Their ambition is for attending schools that are known to be of high grade.

The time is not far past when the mountain people were indifferent to education. There was good reason for this apathy. The little one-room school building, without equipment and presided over by a poorly-trained teacher, aroused no pride in a community, and was as much a place to be shunned as to be attended. The consolidation of small, inefficient public schools into large, centrally located ones, properly equipped, has popularized education; parents who ten years ago were opposed to education are now eager for schooling for their children. The new building has become the center of pride and explains in no small way the educational awakening of many backward communities.

The absence of good clothing is a great deterrent to mountain people in the matter of attendance at school and religious worship. Their innate sense of fitness of things creates a depressing inferiority complex that results in shyness and aloofness to strangers. The clothes one wears have something to do with one's character; there was a decline in the sturdiness of character of the mountaineer with the coming of cheap, shoddy, "brought-on" clothing that displaced the homespun suit.

Church or independent schools cannot be built and efficiently operated on old clothes, last year's calendars, sob stories, obsolete books of theology, and discarded Sunday School libraries. The old



clothes idea may be a means of interesting people in giving money that the institution needs, and thus may be considered on the part of those receiving them as justified. The difficulty in operating an institution on a high-grade plane with such ideas is due to the fact that the people become so accustomed to the spirit of old clothes and worn-out articles that they are not stimulated to better things, but are conformed to the monotony of a paralyzing poverty and low grade satisfaction. These people need a change more than any other group—something that is fresh in clothes as well as in outlook and experiences.

The mountain people are a retarded people for some reasons of which the public at large is not generally aware. The writer recently visited an isolated community and found in a very simple home a family library covered with the dust of nearly a century. It was neglected and unused, the contents and value not known to the owner; yet he was a direct descendant of the family sire who must have been a man of education and refinement. Something had happened to this family and community to lower the intellectual level in three generations, and the following seems to be an explanation. The community had been abreast of other sections of the country until a little less than a century ago, as long as informal instruction was the common mode of learning and industry was largely confined to the home. Then there came a day of industrial evolution which began to take the basic operations of life out of the home; the family no longer made the shoes, wove the homespun for the clothing, and hewed out the farm implements. This change took from the people much of the opportunity for purposeful and constructive activity; they were robbed of the inspiration of industrial initiative without being given in return even the presence of a factory of any description; and having no roads for outside contacts they withdrew more and more into their isolated homes and coves. The schools, such as they were, continued to teach the old arts of reading, writing, and arithmetic. There is no field in which changes are harder to bring about than in teaching. Here we find the beginning of the decline of the mountain people, both in educational and industrial development. There were no agencies for teaching the new technique of farming, fruit growing, poultry raising, dairying, and mill work; they continually fell behind outside

standards in the scientific advances that affect making a living, and the social and spiritual attitudes toward the new civilization. When their creative activities were first taken from them, then, they relaxed, then became contented, then stoical to the new arrangement of life. Their wants encysted, they ceased to set up purposes and strive to attain them. The prevailing forms of activity of their ancestors were obsolete; hence the contribution of one generation to the next was scant and lean; the mountain people grew helpless, and, temporarily, hopeless.

There must be put into the habits of a progressive people a disposition that enables them to adapt themselves to their environment and their needs, and to harmonize their aims and desires with the situation in which they are forced to live. This, it seems, was the missing link in the progressive development of the mountain people, and the average mountaineer remains today without the means of bridging the gap between his heredity and the present industrial age.

There is a fourth method by which people may be helped, and that is sharing in the activities directed toward their improvement. The work in the mountains has often been handicapped by the very means intended as a help. Too often the workers come to serve an apprenticeship of service in attaining some other position, and may have no intention of becoming permanent members of the community, an attitude that destroys in large part the effectiveness of their efforts. They preside over churches or schools without a thought of becoming an abiding part of the life of the community; they sojourn in the midst of the people to help them, but the people themselves are not given a large share in directing the machinery by which it is done. There is always a temptation, in helping underprivileged people, to do for them rather than to teach them to do for themselves. It might be well to raise the question whether the fault is not often in the machine itself: is it properly set up to function in the best manner possible? The writer has been informed by a number of church workers, including ministers, that one of the greatest problems experienced in church work in the mountains is the lack of sufficient numbers or quality in the membership of the church to officer it. These little churches have few elders and deacons, and they are officials in little more than name, having no vital share in directing the finan-

cial and spiritual interests of the church. They are denied the opportunity for acquiring experience in directing church matters. The group is too small, inherently inefficient and inexperienced, and never can be anything else until the little churches are consolidated as are the struggling little one-room schools. Men and women will then be members of a going concern, they will have the opportunity of learning and practicing church administration, and one of the consequences will be a new-born loyalty of service to the church. The tragedy of the little mountain church is the fact that it cannot arouse a just pride in its own adherents. It is struggling for survival and still depends upon the old-time revival meetings, fast becoming weaker and weaker in sustaining the membership. The strength of the church of the future must come by the way of Christian-taught children in Sunday School and home.

There must also be a passing of the paternalistic spirit and so-called "uplift" work, which paralyze local initiative. It is no more welcome in a mission center or mission church than in a mill village where the owner provides homes, recreation, and stores where his employees must live, find their pleasure, and purchase their goods. Paternalism sometimes takes the form of maintaining a school or a church after it has fulfilled its mission, thus interfering with the support and development of the public schools or the local churches. The

people should be encouraged to pay as much as is consistent with their ability to pay for both religion and education: their self-respect demands nothing less.

The mountain people are pronounced in their likes and dislikes; they are slow to give their confidence, but when finally won they remain loyal and true. Since they are individualistic and do their thinking in terms of individuals, they demand a vigorous leadership. Thus they rally to a new educational program set up in a consolidated school presided over by a person of education and force. They will follow to the end of the way church leaders who have something better to offer than is found in the feeble little mountain church. Only men of the vision and spirit of Nehemiah, who said, "Let us arise and build," can do the job. Nehemiah and Joshua were leaders of their own people; the Nehemiahs and Joshuas of the mountains must be their own young people trained and disciplined for heroic leadership. Churches and community centers will render an indispensable service by feeding into educational institutions promising raw recruits for training, and then receiving them back into their own communities for the spread of the spirit of dissatisfaction that awakens the forces of hope, pride, and ambition, that will demand better churches, along with modern schools. We have been trying too long to put new wine into old bottles.





## PLANTING ONE'S DOORYARD

FLOYD N. BRALLIAR

EVERY MAN worth his salt loves the beautiful, no matter where it is found. Though he may never have thought of beautifying his own home, he instinctively admires a home that is beautifully decorated inside and that has grounds properly planted with shrubs and flowers. Fortunately, even though a man is poor, there is no reason why he may not have beautiful premises. This is particularly true of one who lives in our southern highlands, for the material to beautify his home grounds grows in abundance in the woods everywhere and all he has to do is to move it in his own yard.

Several of the most beautiful shrubs known to commerce are wild in our southern mountain regions; most of these are evergreen and therefore especially desirable. I am referring to rhododendrons, of which we have three distinct varieties; the mountain laurel, often known locally as the ivy; and the azaleas, of which we have several varieties. All of these shrubs have such wonderfully beautiful flowers and bloom in such great profusion that they command the highest prices in the country estates and in the city gardens of the East. Often I have seen homes in or near our eastern cities whose owners have evidently spent several thousands of dollars for these shrubs, and at that have not secured as many as the average mountain man could get and move into his own yard in two days' time, without any cost whatever except the trouble of moving them.

Doubtless the most strikingly beautiful of all the wild flowers of America is the flame azalea, that brilliant variety that blooms just as the mountain laurel is beginning to fade. It ranges in color from pure yellow through all of the shades of orange into a brilliant scarlet. Sometimes this shrub grows as much as twelve or fifteen feet tall, but more often no more than three or four feet. Doubtless the mountain laurel is a very close second to the flame azalea for sheer beauty. It blooms so profusely and the blossoms are so wonderfully beautiful that it is hard to imagine any way to improve upon it. Then come the rhododendrons. To my mind they are rather more gorgeous and magnificent than they are beautiful

—not that they are lacking in beauty, but that their beauty is of that type we usually call grand. Then there is the range of early flowering pink azaleas, commonly known as honeysuckle, that blooms with the violets, smothering the bush on which they grow with pink long before the leaves have come to hide their beauty.

If we observe a few rules all of these plants are easily transplanted and will thrive in any mountain dooryard. The first of these requirements is that they must have soil that contains an abundance of well decayed leaves or well rotted moss. They naturally thrive in a sour soil and refuse to live when the soil is alkaline, but since practically all of our mountain soil is acid it is not at all difficult to give them the type of soil they need. In order to transplant any of these shrubs it is important first to dig a hole large enough not only to receive the roots of the plant to be transplanted, but to contain two or three bushels of rich leaf mold besides. Dig the hole before transplanting, then dig a large ball of earth with the plant and use care not to shake the earth loose from the roots in moving. In order to avoid this it is best to fit a piece of burlap around the ball of earth that is dug with the roots and sew it there tightly. Now the plant and its ball of earth can be moved to its new home and set in the hole that has been prepared for it. Do not plant deeper than it grew in its wild state, and be sure to use woods earth and well rotted leaves to fill up the hole. Do not remove the burlap. Tramp the soil well around the plant and soak it thoroughly with water. Water frequently enough to make sure that the soil is always thoroughly damp around the roots until the plant has made a vigorous new growth. This may mean for a year or more. Many people find it best to cut at least half of the leaves off the plant when it is transplanted, since the leaves are apt to throw off more moisture than the roots can absorb and so dry the plant out and kill it. It is not wise to take all of them off, however, for it would be too long before the plant would be able to make new leaves.

These directions apply to rhododendrons of all kinds and to mountain laurel. They likewise apply

to the azalea except that as the azalea sheds its leaves in the fall there are none to be removed from it. Rhododendrons, laurels, and azaleas especially lead themselves to foundation planting about the home or the schoolhouse, although they are equally effective for planting at the entrance of the drive or walk to the grounds.

But it is not just the native shrubs that we should plant in our yards, for the South has several of the most beautiful trees the world produces. Perhaps the most desirable of them all is the common dogwood. Our ordinary white flowering dogwood is a cloud of snow in the spring, a beautiful mass of sage green leaves in the summer, and scarlet from the time frost strikes until leaves fall. Nor is this all, there are very few plants that berry more heavily than does the dogwood. After the leaves have fallen late in autumn, every twig is tipped with turkey red berries, which hang on all winter, lending their charm of color to a tree that would be beautiful even though it never produced any seeds, or in fact, any flowers. But if something really magnificent is desired, get a pink flowering dogwood or two and plant them on the front lawn. Pink flowering dogwood has always grown wild in our woods although it has never been common. Nurserymen have selected trees of especial beauty and have propagated them by the thousands by grafting their twigs on the roots of the common white dogwood. The best pink flowering dogwoods have flowers as large as the best of the white flowering ones, of a most exquisite satiny pink. If a lawn is large enough to admit of it, one can get a wonderful effect by planting a dozen or so of the white flowered dogwood with two or three pink ones here and there among them. As they grow wild in our woods everywhere, they naturally will thrive better than almost any other thing we can plant in our dooryards.

The common redbud is another gem. Growing as it does into a small but shapely tree, it gives delightful shade, but in the spring before the leaves come out it shows its beauty by literally covering every inch of its twigs and branches with beautiful lavender pink, pea-shaped blossoms. The redbud is quite easily transplanted, and is not at all particular in its requirements. But it should always be set in a location where it will not be too crowded, for it is better to encourage it to grow into a small tree.

Our mountain maple is another of the world's

gems. Not only are its blossoms brilliant red but the seed pods themselves vary in color from a yellow orange to a most intense crimson. Only a little selection will be necessary in order to find young trees not too large to transplant that have proved themselves to bear blood-red seed pods. This maple grows into a fairly large tree often two or three feet in diameter, and lives for years. It gives about as good shade as does the sugar maple, or the silver maple, and without doubt is more free from disease than either. Its leaves color more gorgeously in the autumn than do the leaves of any other of our native maples, and for weeks it will be a mass of brilliant red on the landscape. Why not plant two or three of the mountain maples where they may grow into large specimens, not only giving the shade we desire but adding their note of beauty to both the spring and fall?

In transplanting any of these plants, but more particularly those that are evergreens, it is better to move small plants than large ones. In fact, one usually has a larger plant at the end of two or three years if he sets specimens that are only eighteen inches to two feet tall than if he sets larger ones. Even though the large plants should grow, they are so stunted by moving that they will not begin to thrive for two or three years at least, while the young plant will usually make good growth the first season. It must be remembered that all of the plants mentioned except the trees are lovers of shade and so will thrive much better on the northeast, the east or the west side of a house than on the south side unless there are trees near enough to shade them. Anyone who has noticed these plants growing in the wild will remember that they usually grow close enough together to enable them to form a dense shade over their roots. More than this, not only do their leaves fall off from time to time but the leaves of other trees blow under those plants and form a thick, heavy mulch. If we desire to get the best results we must see to it that they have this mulch, but we should also set enough low growing plants just in front of them to hide the leaves.

In making a foundation planting it is well to set rhododendrons near the building for the background, and mountain laurel and flame azaleas just in front. This planting may be edged with the early blooming low-growing fragrant pink azaleas. Such planting can scarcely be equalled, and cer-

tainly cannot be surpassed, with any other shrubs, no matter what they cost. Blue bells, trilliums, birdfoot violets, iris cristata, and iris verna, together with many other of our more beautiful wild spring blooming flowers can be set in the border of such a planting and will add to its effectiveness. They will disappear in a short time after they have bloomed and so will never be unsightly.

Most people love a few evergreens in their grounds if the grounds are large enough to permit. It is doubtful if there is any evergreen tree that grows that is more beautiful than our common wild helmlock. Most of the natives know it as the spruce pine. Here again it is important to transplant small trees and give them plenty of moisture and every care for a year or two. If this is done they will grow rapidly.

If it is desired to have a truly magnificent shade tree it is difficult to choose between the common tulip poplar and the sweet gum. Both grow rapidly, both are almost perfect in shape, neither has any insect pests to speak of, and both will live for years. The leaves of the tulip poplar become a

clear yellow in the autumn, while those of the sweet gum are a brilliant bright dark red. If there is room for both, a wonderful autumn effect can be obtained; if we plant a sourwood or two near by, we will not only heighten the brilliancy of this effect, but will have weeks of beautiful white flowers in the middle of the summer. I have often wondered why every home in the highlands of the South did not make free use of these trees in planting its yard.

None of the trees and shrubs mentioned in this article thrive really well in heavy limestone soil. The dogwood, the tulip poplar, the redbud, and the sweet gum all do fairly well in the lowland limestone soil, but even they are never at their best except in our sour mountain soil. However, all of them prefer to have their soil reasonably fertile.

It makes very little difference whether these things are planted in the late fall or the early spring. If everything is favorable I prefer early spring planting. It is often more convenient, however to plant in the fall, and there is no reason why just as good results may not be obtained.



## THE OZARK INTERDENOMINATIONAL CONFERENCE

CHARLES T. GREENWAY

THE SECOND Interdenominational Ozark Area Conference\* was held at Hollister, Missouri, June 30 to July 2, 1931, at the call of the National Home Missions Council through its local Ozark Committee centering at Springfield. The theme was "The State of the Church in the Ozarks"; the purpose, to further cooperation in accordance with suggestions of those who, as field supervisors and pastors, understand the problems to be dealt with and the difficulties to be overcome. Prior to the first Conference, held in 1930 following the "Every Community Survey" by the Home Missions Council, there had been no opportunity for field supervisors, local pastors, and other workers in the Ozarks to meet together for discussion and better planning of interdenomina-

tional cooperation. We cannot therefore expect such a substantial basis from which to report as the Southern Mountain Workers Conference which has been held yearly at Knoxville for the past twenty years. The need for a regular annual Ozark Workers' Conference is generally recognized locally, and June 28-30, 1932, has been agreed upon for the third Conference. Such conferences as these grow slowly. While the Ozark Conferences have had on the program representatives from the State Agricultural and Teachers Training Colleges, the attendance has been largely limited to church workers. The Committee on Findings recommended that the Ozark Committee seek to enlist in attendance at its Conference those workers who are engaged in promoting better agriculture and better rural education, together with all those who are working to build up a richer community and religious life in the

\*The Ozark Area consists of 34 counties in northwest Arkansas, 51 in southern Missouri and 14 in eastern Oklahoma, constituting an area of 78,979 square miles with a total population in 1930 of 1,852,517.

Ozarks.

The extremely rural character of the Ozarks as revealed by the survey emphasizes the fact pointed out by the Committee on Findings that the church problem in the Ozarks cannot be solved by a denominational approach. It must be met by helping the village and open country communities to rise above sectarian barriers and to pool their common interests so that the organized religious life shall grow naturally out of the needs and possibilities of the field.

This view of the church problem is being stressed in other rural sections of the United States, but it will take time for sentiment to develop in the local community to the point where definite constructive action can result. Meantime there is in the Ozarks danger of the denominational approach making such a weak appeal to the small community that religion itself may fall still lower in the estimation of the Ozark people who thus far think kindly and uncritically of the church. The spirit of the Conference was such as to give assurance to a program for the cultivation of the cooperative sentiment. The Conference time was largely taken up in getting a sense of prevailing conditions throughout the area and in voicing the needs as they were found to exist. There was no opportunity of working out a detailed plan for carrying down to the country and the local community the spirit of concern for the religious welfare of the many hundreds of small communities scattered throughout the ninety-nine counties which comprise the Ozark Area. The Conference approved the enlargement of its continuation committee by appointing adequate representation from each of the sixteen cooperating denominations and agencies. It is recognized that the religious needs in the Ozarks are coming to the special attention of the church at a time when denominational home mission budgets are either stationary or shrinking. The situation is not wholly disadvantageous. It offers the local Committee (which is a voluntary committee without funds) an opportunity to work out a plan for the cultivation of the broader Christian spirit in all churches and communities, without which the larger and more vital religious program so much needed cannot be successfully built up. This preliminary step is essential, so that there need be no loss of time in the work even in this period of great economic depression. There is probably

nothing that would hearten the Christian people who are carrying the church responsibility in small communities as much as a sincere and vital proclamation of the message of cooperation by the official superintendents of the various denominations. In a large number of county seats and other villages (in sixty-three of ninety-nine Ozark counties, the county seat is only a village), the superintendents of the different denominations having work in the community might well appear together in a general community gathering, voicing one message of good-will and Christian cooperation. It is hoped that a beginning in such a program may be made this year.

The Conference took cognizance of the fact that the survey showed that meager and inadequate religious services are rendered to many "overchurched" communities, while an even more appealing need is indicated in the pitiable neglect of sections where no religious services are offered. In many of these sections of religious neglect young people are receiving increasing educational advantages under an expanding rural educational program which is providing modern school centers in consolidated school districts. Such statesmanlike planning to meet the educational needs of rural children and youth suggests a plan which the cooperating denominations might well consider in a program of rebuilding the rural and village church in this area. The Conference recommended that during the year its Committee select a county where religious needs are thus evident and begin to work out a plan of adjustment whereby the church bodies now at work may accept definite responsibility for adequate religious work in the various communities. It is expected that the Committee will begin to work out this definite proposal and be able to report progress at the next Ozark Conference, at Hollister in June, 1932.

The Conference also gave consideration to the special situation created by the construction of the Bagnell Dam across the Osage River on the northern border of this area. This modern water power project has caused the formation of a lake called the Lake of the Ozarks, which has a shore line of over twelve hundred miles. In an area without natural lakes this project means the development of new community centers and resort enterprises. The Ozark Committee was asked to provide for a survey of this lake section and to facilitate



the placement of an interdenominational worker in charge of the religious work.

The Conference took great satisfaction in hearing about a number of non-competitive religious enterprises already launched in the Ozark area. The following is not a complete list but it is given here for the purpose of mutual encouragement:

(1) A larger parish work centering at Competition in lower Laclede County, Missouri, projected under the auspices and financial support of the Congregational Home Mission Board with a Methodist minister, Rev. Charles Wood, in charge. (2) The splendid religious and social work program being carried on and extended in several otherwise neglected sections of Dent and Reynolds Counties, Missouri, by the Evangelical Synod under the promotion and direction of Rev. Paul A. Wobus. (3) The beginning of a religious and social work program in Newton County, Arkansas, centering at Jasper, the county seat, by the Methodist Episcopal Church. The plan here is to reconstruct and modernize the church and sustain a minister and deaconess to extend the work as needed over the county, concentrating in the centers indicated by the consolidated rural school program. (4) A county-wide program of evangelism, visitation, and cultivation in Dallas County, Missouri, by Rev. Earl T. Sechler under the auspices and support of the Home Mission Board of the Disciples of Christ. (5) The United Church at Ozark, Missouri, where the Methodist Episcopal Church South and Presbyterian Church have come together, the local people recognizing the advantage of union in the future development of their church life. (6) The work in Carter County, Missouri, by the Congregational Board under the leadership of Rev. F. G. Wangelin. (7) The work under the Presbyterian Board of National Missions in different centers: the community, educational and public health work under Rev. Leon Sanborne and Miss Etta Lee Gowdy at Kingston, Arkansas; the community and school program at Western Grove under Mr. Ernest Nicholson; and the church and public health program at Mt. Pleasant in Izard County, under the leadership of Rev. Thomas S. Hickman and Miss Agnes Walker.

Such enterprises as these scattered throughout the area are of special interest as to program and leadership in the great task of building a Christian community life in a greatly extended and thinly populated rural area.

William R. King, Secretary of the Home Missions Council, brought to the Conference the spirit and message of the Great Home Missions Congress held in Washington, D. C. Effective addresses on the analysis and interpretation of the Ozark Survey were given by H. N. Morse; an address on "Religious Education in the Ozarks" was given by J. D. Prater. The Hon. Charles R. Brough, former Governor of Arkansas and a prominent layman of the Southern Baptist Church, gave a significant address on "The Call of the Ozarks," presenting in an attractive and convincing manner the resources of Ozark young manhood and womanhood capable of leadership in church and state. J. S. Hargreaves, Paul A. Wobus, A. E. Peterson, and R. W. Hoffman led the Conference in the discussion of special topics.

The desire to view a great missionary task clearly and courageously in the spirit of Christian fellowship prevailed throughout the Conference.

Denominations and agencies represented in the Ozark Survey and Conferences are as follows:

American Sunday School Union  
Church of God in North America  
Congregational Church  
Cumberland Presbyterian Church  
Disciples of Christ  
Evangelical Synod of North America  
General Baptists  
Home Missions Council  
Methodist Episcopal Church  
Methodist Episcopal Church, South  
Methodist Protestant Church  
Missouri Council of Religious Education  
Presbyterian Church in the United States  
Presbyterian Church in the United States of America  
Protestant Episcopal Church  
Southern Baptist Church.



## CUMBERLAND MOUNTAIN COMMUNITY CONFERENCE

EDWIN E. WHITE

**T**O LEARN to feed ourselves at home, to grow crops for which our mountain region is especially adapted and for which there is a market, to make and carry through for each farm a definite plan of work adequate to care for the needs of a family and provide a cash income each year, to conduct careful surveys of local communities in order to determine the actual facts, and to educate the boys and girls to make a good living and a good life in the country—these were some of the ways suggested to meet the economic needs of our region by those who attended the Rural Community Conference at Pleasant Hill, Tuesday, August 25.

Some seventy men and women from about a score of communities in six counties, as well as from farther away, gathered for the seventh session of this conference that has been meeting occasionally since it was first called together by a group of Harriman business and professional men in February, 1928. Farmers, teachers, county agents, doctors, homemakers, ministers, social workers, and folk from other walks of life made up the gathering. They showed intense interest in the subject proposed for consideration: economic conditions and possibilities of our region.

Mr. A. B. Harmon, district agricultural agent for middle Tennessee, captured the group immediately with two charts that he had made: "Living at Home in Tennessee," and "Farm Family Budget." It was something of a surprise to learn that the state produces only 51 per cent of the pork it uses, 46 per cent of the hay, 5 per cent of the oats, 58 per cent of the Irish potatoes (in spite of the recent emphasis on that crop in the mountains), and 71 per cent of the milk that the people of the state ought to use. Mr. Harmon told incidents of rural grocers selling thousands of pounds of pork and quantities of potatoes and similar products to farmers. He insisted that we could not lay all the present trouble on "depression" since many of those present could remember that farm families lived well when the prices on farm products were much lower than now.

The conference discussion opened with an attempt to name the average net income of farms in this section. There seemed to be general agree-

ment that since the war it had not amounted to more than \$125 a year, with a good deal of doubt as to whether it had averaged that much.

Mr. J. P. Proctor, of the Agricultural Extension Service and the University of Tennessee, discussed Irish potatoes as the most promising cash crop for the plateau. He tried to indicate all the factors that should be taken into consideration in figuring the cost of raising and marketing potatoes, and then showed that with a good yield it ought to be possible to produce potatoes at a cost of not more than fifty cents per bushel, so that everything above fifty cents per bushel in selling price would be net profit. But he emphasized the necessity of proper preparation of the soil, good seed, and the control of disease if a profitable yield is to be secured, stressing the importance of frequent spraying.

Mr. R. L. Lyons, county agent, Crossville, proposed a definite plan of work for an average plateau farm, insisting that if such a plan were undertaken and carried through the family would have plenty of food and a regular cash income. He suggested a minimum with which the Conference apparently agreed: one acre of potatoes, fifteen sheep, two cows, one acre of garden (not just a spring garden but one providing fresh vegetables for a large part of the year) three hogs, and twenty-five chickens. It was conservatively estimated that this program would bring in at least \$145 a year in cash in addition to all that the family used from it. That is a good deal more than the average farm in this section is bringing in now.

Mr. Lyons suggested that a schoolboy could understand and carry out this program. Then came the liveliest discussion of the day, over the question of how to educate boys and girls for the kind of rural program that was proposed. It was agreed that our rural schools are not doing it: one leader was bold enough to suggest that one of the things that have got us into the present trouble is a system of education that has taken the ablest away from the country and not fitted those who remain to live well on the farm. A chairman of a county board of education pointed out that there was money enough to teach French and Spanish in the high school but not enough to teach



agriculture. Several speakers insisted that there is something decidedly wrong with a system that bases everything on the needs of the very small proportion of young people who are to finish high school and neglects the needs of the overwhelming majority, perhaps ninety per cent or more in our region, who will never finish high school and most of whom will never go to high school. A rural school ought to be a very effective center of rural life; very few rural schools are. All sorts of requirements are made of rural school teachers, but not this fundamental one.

Mrs. Lelia E. Belots, of Ozone, thrilled the Conference with the story of what she and her husband have accomplished on their little farm in the twelve years since they came, without financial resources, to the plateau seeking health for her husband. Fruits, vegetables, flowers, bulbs, stock, poultry, and many other things enter into the Belots' program; and the speaker insisted that any other family that really wanted to do it could do what she and her husband had done.

Mrs. P. A. Ervin, home demonstration agent for Cumberland County, told of the club program that is fitting girls for happy and efficient living on the farm; someone suggested that such girls would have to import husbands to get men who could share that kind of life with them. Mrs. Ervin reported some remarkably effective gardening projects of the women of the county.

Dr. Floyd Bralliar, of the Nashville Agricultural Normal Institute and Rural Sanitarium at Madison, Tennessee, had interested attention for his careful discussion of specific products that offer economic opportunity to this section. This is a subject to which Dr. Bralliar has given much study. He insisted that we ought not to try to compete with the great corn belt in raising hogs for market but ought to turn more attention to things for which our region is especially adapted. The forests were once vast sources of wealth and could be again if we should cut out the worthless growth like scrub oak and plant valuable timber. There is a ready market, according to Dr. Bralliar, for properly canned blackberries and huckleberries; for lily bulbs and tulip bulbs, which are now being shipped in by the million from Japan and Holland every year and which grow well in our soil; for cut flowers; for hubbard squashes, sweet corn, and cauliflower for which the moun-

tains are particularly well suited; and for such interesting things as black walnuts, used by city parks to feed squirrels; hemlock boughs and laurel tops, used in large quantity by city florists; holly and mistletoe, the demand for which is never satisfied at Christmas time (all these things require correct grading and handling to be salable); and medicinal roots that can be grown in dooryard gardens.

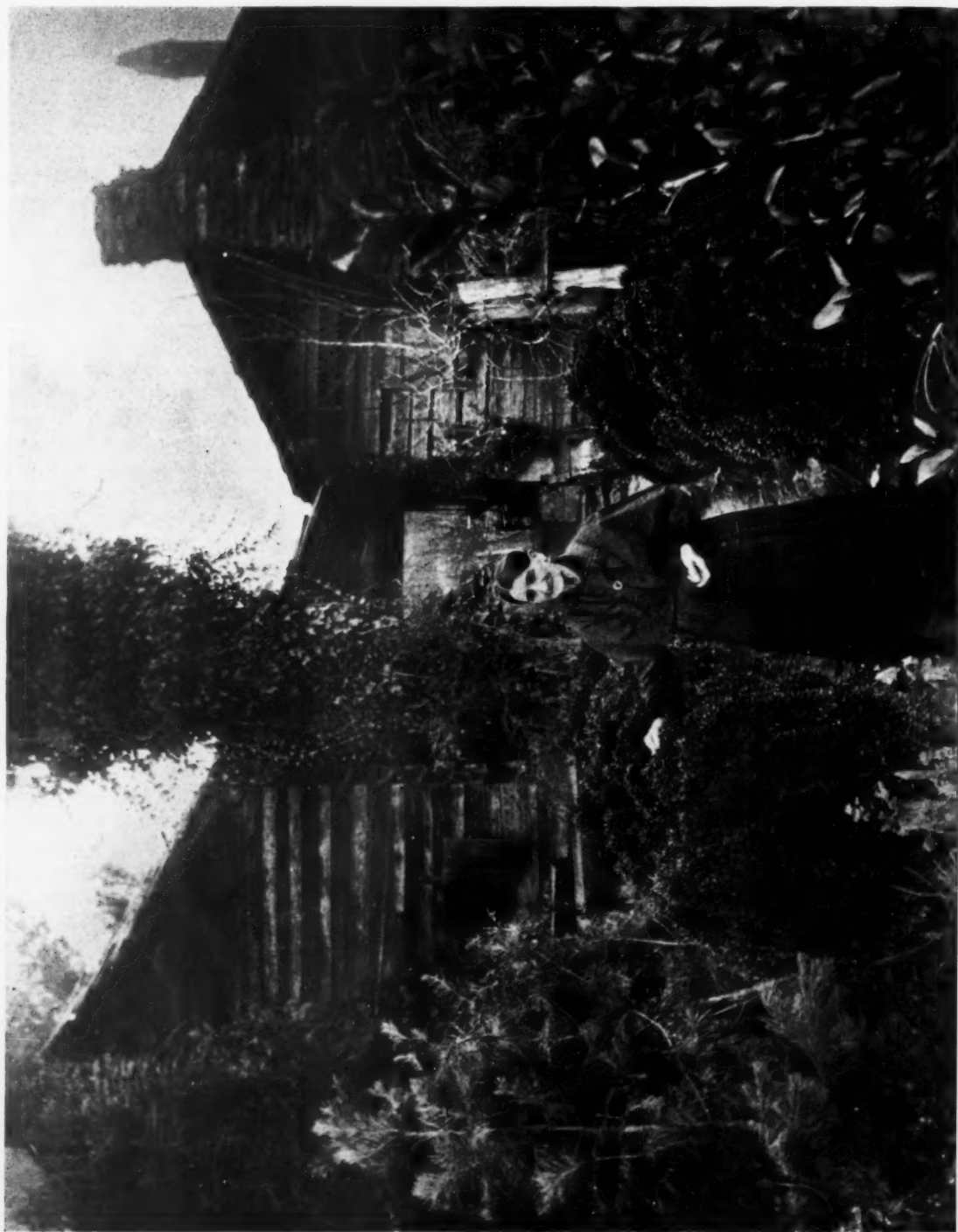
Dr. W. J. Breeding, of the State Health Department, which has cooperated most generously in these gatherings, told effectively of the saving of life by the public health service and the relation of health to economic conditions.

Facing an urgent immediate problem in addition to the long-standing economic need, the Conference gave attention to the subject of relief during the coming winter. It heard with interest of the work of the Crossville women who have been helping the poor secure free peaches for canning and themselves canning large quantities for relief work during the winter. Mr. James D. Burton of Oakdale, district Red Cross chairman for disaster relief, called for some plan of consultation between the Red Cross and county agents and allied workers to make sure that relief goes only where it is really needed. It was urged by several that some way ought to be found to require work of a useful public nature from those who receive relief.

The Conference agreed that one of the best possible results of the day's session would be for some of those present to arrange for similar gatherings to be held locally in a number of communities. Thus the people of a given community could be helped to face their own economic situation squarely, and to try to put into practical effect some of the things discussed at this Conference. There were numerous offers of aid for these local gatherings. The program committee of the Conference was asked to direct this work, and all those interested in holding such meetings were asked to communicate with a member of that committee.

A nominating committee proposed officers for the coming year: President, Paul E. Doran, of Sparta; Vice-President, Paul Moore, of Monterey; Secretary-Treasurer, Edwin E. White, of Pleasant Hill. The officers were elected. The program committee was appointed as follows: Howard Hub-

(Continued on Page 21)



## TWO PORTRAITS

DON L. WEST

### MOUNTAIN MAN

In the teeth of the wind  
He strides,  
Lean and lithe.  
Iron muscles,  
Steel jaws,  
Keen eyes—  
These are his talents.  
Father of strong men,  
Son of the soil,  
He knows no fear.

Mountain men  
Know no master,  
No superior,  
No caste;  
Enslaved to circumstance  
They live their life.

### MOUNTAIN WOMAN

Daughter of the hills,  
Mother of rough men,  
She fears no task.  
Days . . . months . . . years  
She toils;  
She knows no rest.  
Rugged frame,  
Gnarled hands,  
Sunken eyes,  
Swarthy skin—  
These are her fortune.

Mountain women  
Count not the price  
Of beauty,  
Know not the rapture  
Of joyous visions.  
Their lot is cast;  
They murmur not.

## RURAL LIFE AND MODERN CIVILIZATION

CHARLES D. LEWIS

MUCH ATTENTION has been given within the past two decades to the problems of rural life and agricultural conditions, but too much stress has been placed, in most instances, upon the material problems involved. Production, marketing, soil conservation, the buying power of the farmer, the rural home, the rural school, the rural church, have all received an amount of attention that has made "the rural problem" one of the major topics for public discussion, at least since the time of the Roosevelt Commission of 1908. But even while wrestling with the three problems mentioned last in the series above, students have given a large measure of attention to the effect that better homes, schools, and churches would have in holding a contented rural population on the soil in order that the essential foods and raw materials which must come from the soil might be produced in ample quantities to constitute a proper basis for our industrial and economic life. Too little attention has been given to the relation of rural life to the life of the nation as a whole, and especially to those elements of character and personality that would seem to be almost as exclusively a product of the soil as are corn and wheat and cotton.

A number of years ago the writer made an investigation of the scholastic standing and personal characteristics of the students in a number of rural high schools, a part of whom had received their elementary training in village schools having two or more teachers, a part in one-teacher schools of the open country.\* Data were obtained from twenty-one high schools scattered widely over the state of Kentucky. These schools ranged from an enrollment of 29 to 132, with an average of 71. The students enrolled were 41.5 per cent from one-teacher schools, 58.5 per cent from village schools. A comparison of the actual marks made by the two types of student in nine high school subjects showed a superiority on the part of the one-teacher school students in six subjects, equality

in one subject, and inferiority in only two subjects. This superiority of the open-country children in scholastic standing was not so surprising, however, as was the ranking given them by the principals and teachers in four "character factors." These factors were: obedience to school authority, application to study, purposefulness, and honesty and truthfulness. The principals and teachers, who in small schools usually have a rather intimate personal acquaintance with students, were asked to give a response to the question, "Do the students from the one-teacher schools, in your judgment, rank higher than, equal to, or lower than the students from the village schools in the four character elements given?" The very high ranking of the students coming from the one-teacher schools was the outstanding feature of the study.

The average of the ratings on the four points gave 64.25 per cent higher than the village students, 25 per cent equal to them, and only 10.75 per cent lower. So uniform were these returns from the Kentucky schools, that a check study was made in twelve rural high schools in Minnesota. The returns from these schools were in marked conformity with those from Kentucky, the chief differences being in the somewhat larger number marking the one-teacher school students equal to the village school students, and almost to ranking of them as lower than the students coming from villages. This may have resulted from the fact that the schools were larger, and knowledge of individual students less definite.

The interpretation of the results reported above was somewhat of a problem. They surely did not mean that the one-teacher school was a better educational agency than the village school. Neither was it reasonable that heredity influences could have been different in any large degree. About the only reasonable conclusion was that there were certain environmental factors operative in the farm communities served by the one-teacher schools that were not present, or were acting with less force, in the village communities.

A second study was made by the writer during the school year of 1928-29 in the rural high schools

\*An Investigation of the Comparative Standing of Pupils from One Teacher Schools and Village Schools. Kentucky High School Quarterly, October, 1918.



of prosperous farming communities of middle Tennessee, with the purpose of gathering data bearing upon the intelligence of rural children and the trend of intelligence in rural populations.\* Intelligence tests were given to 1341 students, and questionnaires were filled out under personal direction. Certain facts revealed in this study bear directly upon the topic under discussion. In the first place, the median intelligence of the students tested was quite a little below the standard for high school students. In the second place, the scores made by students coming from farm homes were lower than those made by the students from the villages, though all had been together during their high school course, and in most cases during their elementary school years.

The facts mentioned in regard to the intelligence scores of the rural students tested, and especially the higher scores made by the village as compared with the open country students, when added to evidence gathered by other studies of rural intelligence, give reason to believe that any superiority shown by students from farm homes is not due to a higher native intelligence. If, also, such superiority comes in spite of the proven inferiority of the one-teacher school as an educative institution, to what is it due? Quite evidently, to other factors, present in farm life and not present even in the life of the farm village. An effort will now be made to point out those factors which tend, in the writer's opinion, to give the farm child an advantage in life, and to see if they are such as can be preserved in the open country but cannot be transferred, at least in full measure, to town or city.

In the first place may be mentioned the quieter, slower, less strained life of the farm and the farm community as an important country life advantage. In a recent article\*\* James Truslow Adams holds that the marvelous development of machinery and power have accelerated the movement of life, especially in America, to a degree that would seem to be destructive to the physical, mental, and

social powers of the individual and of social groups. Mr. Adams points out that from 1920 to 1927 deaths from heart diseases have increased almost 85 per cent, that from 1880 to 1923 the number of patients admitted to hospitals for mental diseases has tripled, that the number of divorces has increased more than two and one-half times between 1889 and 1927, and that in the larger cities of our country homicides increased almost threefold between 1900 and 1927. He charges these evidences of physical, mental and moral break-down to the very rapidly increasing tempo



FUTURE CITIZENS FROM A RURAL SCHOOL

of American life, and makes this very pertinent statement: "We have got to bring back, in the new, quickened tempo, some sense of leisure, and secure for ourselves a respite from the hailstorm of sensation and need for constant adjustment, some new habit patterns, that will enable us to control ourselves nervously, to rise above the plane of sensation, and to concentrate on things of the spirit." Why do our city dwellers go to the country, or to the mountains, to regain health and nervous poise? It is not for the pure air and unobstructed sunshine, for the long vistas and natural beauty. These are valuable contributions, but it is, without doubt, largely the quiet and slower tempo of life that restores physical health and mental balance. And may this not be one reason for the higher rating of the children of the farm in moral qualities? Is it not at least a con-

\**Rural Intelligence in Relation to Rural Population*, Peabody College, Doctor's Dissertation, 1929.

\*\**The Tempo of American Life*, Harpers Magazine, September, 1931.

tributing factor in all probability, in making up for the lack of formal school advantages? May we not attribute to it the sound judgment, the steady-going spirit of moderate conservatism, that seems to characterize rural populations? For those who are interested in the Southern Highlanders, is there not encouragement in the thought that, while certain social and economic disadvantages attend life in the secluded valleys of this region, there is a quiet, a restfulness, a slowness of life-tempo that tends strongly to the development of the finest features of human character?

A second advantage that comes to the farm child is the family unity attendant upon the greater isolation resulting from the distance between farm homes. With the nearest neighbor a quarter or half mile away, the home grounds and surrounding farm tend to make the family a unity such as can not, except with great difficulty, be secured even in the village, to say nothing of the crowded city. Parents and children are in constant association, in work, at rest, and often in recreation. The boy or girl of the farm cannot call or be called by a whistle or a trill to the other members of the "gang" that is formed across family lines. Of course, modern means of transportation have greatly reduced this home-isolation in the country, but it is probably sufficient yet to produce the good effects just pointed out. Also, the loyalties formed in the farm home during the early years of life probably form the basis for the broader social loyalties essential to sound character. There is much said today in regard to the "passing of the American home" but this passing is, in the judgment of the writer, much more common in urban life than in rural life. And here, again, the mountain regions, which are distinctive because they are ultra-rural, preserve more of this home and family unity and loyalty than do the rural communities where communication and transportation facilities are more perfectly developed. Even the "feud spirit" in which this family loyalty sometimes appears is probably not so much an evil as a misdirected good.

A third characteristic of farm life that may bear fruit in character is the intimate association between labor and its rewards that farm life provides. Child labor is an evil when it is carried on beyond the influence of the home and out from under the direction of parents. When carried on under wise parental direction, however, it be-

comes a means for developing, at an early age, a sense of responsibility, a spirit of cooperation, and a joy in production. Farm children see from the earliest years the father and older members of the family going to and returning from their daily tasks, and often accompany them before they are able to render aid. They understand that a crop well planted, tended, and harvested, means food, clothing, shelter, improvement to the home, books, a radio, trips, schooling. On the other hand the city child sees father go from home to shop, store or office early in the morning, and sees him return at night. Milk is left on the doorstep before he awakes; groceries, fruit, poultry, meat, are left at the back door by the delivery man; a check pays for them at the end of the week or month. There is little understanding of the relationship between father's patient effective effort, and the good things of life that result from it. In this lack of contact with production in its relation to the things of life that are enjoyed are there not, very probably, character-forming factors omitted from the life of the urban child that are operative for good in the life of the child of the farm? The home-unit farm is much more effective as an agency for character production than is the larger, commercial farm, where hired labor is employed and where machine and power production are carried to their highest perfection. It may be that the fully-industrialized farm is the more economical producer of grain, meat or fiber, but it certainly is not so efficient in producing human values.

The fourth and final factor that will be discussed in this paper, as accounting for the superiority of open-country children compared with children of village, town, or city, is the deferred rewards for labor that are an essential feature of farm production. There is no weekly pay envelope or monthly salary check for the farmer. He breaks his ground in early spring, plants his seed in the warmed soil of later spring, cultivates his crops during the heat of summer, harvests them during the shortening days of autumn, and markets them after winter's snows have appeared. If a calf or a colt is being cared for, two or three years must pass before a reward for effort comes. And what of the man who plants an apple orchard? Seven to ten years must pass before the rewards of labor, thought, and faith will come in marketable quantities of fruit. And in this working for deferred



rewards we have one of the finest features of farm life. Man is man only when he is living in terms of the future. His present must be controlled out of the experiences of the past, in the interests of the future. A manner of life that forces him to live in this way tends to develop that which is best in him.

Of course the homes of town or city may be excellent in every particular and produce children of strong, fine character. But the writer is convinced that, as a matter of averages, they will not do this to the extent that homes of the open country will. The home with a given type of parent and standard of living plus the country environmental factors will, it seems reasonable to assume, produce a higher type of character than will the same type of home and parent minus these factors. There are, of course, certain forces operating on a higher level of efficiency for the good of the city child, such as better schools, better churches, musical and artistic opportunities, than are usually found in the country, but with adequate financial support and organization, all of these may be provided for country children. On the other hand, it would seem to be impossible to bring the environmental factors discussed above to the child of the town or city, no matter what effort and expenditure might be made. The best education comes as a result of an adjustment of the individual to a life situation of which he feels himself a natural part, and it is not reasonable to expect that the city schools can develop any for-

mal teaching situations that will be as effective for good as are the natural situations that are an essential part of child life on the farm.

In a former number of this magazine\* the writer proposed the development of wisely located and widely distributed public forests as a means for solving many of the specific difficulties included under the general head of the mountain problem. He does not in the least retract from this position, but he does feel that while many regions should be closed to agriculture, because of their being unsuited to its successful pursuit, there is no place better suited to an ideal farm life than great areas of the broader valleys and more fertile plateau regions of the Southern Highlands. Here, with good schools, churches that are what a modern church can be as a community influence, good roads, an adequate health service, and a scientific direction of agricultural activities, there may be developed a type of rural life that will not only bring into existence communities of the highest type, but will provide a clean, virile, intelligent surplus population to overflow into our towns and cities, to their great economic, civic, and spiritual advantage.

Toward this type of development, as well as toward the forest program, it seems that the work in the Southern Highlands should be directed in the years that lie ahead.

\*Government Forests and the Mountain Problem, MOUNTAIN LIFE AND WORK, January, 1931.



## CUMBERLAND MOUNTAIN COMMUNITY CONFERENCE

(Continued from Page 15)

bell, State Y.M.C.A. Secretary, Nashville, Chairman; A. Nightingale, Crossville; Mrs. S. C. Bishop, Crossville, C. C. Brooks, Rugby; Paul E. Doran, and Edwin E. White.

It was the opinion of those present that one session a year at approximately the same time as this one, with as many local conferences as pos-

sible held between these sessions, seems to be the happiest arrangement for the future of the Rural Community Conference. The Conference received and accepted an invitation to hold next year's session on the campus of Cumberland Mountain School at Crossville.

Tuesday's meeting was held in the chapel of Pleasant Hill Academy. A bountiful dinner was served in the Community House by the Get-Together Club of Pleasant Hill. Around the tables, increasing acquaintance and good fellowship added to the value of the day's session.

## LEARNING FROM A GREAT TEACHER

BONNIE WILLIS FORD

IT IS the ambition of all those who seek after learning to study some day under a great master. To the young man bent on a medical career, it is the goal of desire to learn some of the important facts in medical science from the lips of a great physician. The young theolog yearns for words of wisdom from a famous preacher. Those who are pursuing the study of art, of music, of law, of letters all aspire to sit at the feet of a great master and learn from him the secrets of their profession. It is a worthy ambition, but one which unfortunately is not always realized. Poverty, lack of prestige, frail powers of initiative and personality, or other adverse conditions of fate often make it impossible for the aspirants to seek out their masters, and the master rarely comes to them. Occasionally, however, one finds a person who, himself having reached the highest peak of attainment in his field, is so generous in his desire to pass his knowledge on to others that he will go to those who cannot come to him, even though it takes him into the rugged recesses of a mountain community.

The Penland Weavers and Potters have found such a person in Mr. Edward F. Worst, of Chicago, who, although recognized as one of the foremost authorities on hand weaving in America, has for the second time journeyed from his Illinois home to give his time and talent to a group of adult women in the mountains of North Carolina. These women are not different from other ambitious persons seeking learning, and yet no matter how earnestly they might have hoped that the finishing touches to their weaving education might be received from a master weaver, they never could have realized their hopes had not the master come to them. Out of his busy life in the public schools of Chicago, he came to share with them, in a wonderfully sympathetic and understanding way, the fruitful experiences of his many years of work in the field of hand weaving.

Mr. Worst first became interested in the Penland Weavers when their director, Miss Lucy C. Morgan, herself an expert in the simpler weaves, went to spend some time in his studio to equip herself for the teaching of the more intricate pat-

terns and designs. He gave her lavishly of his knowledge, and when upon leaving she asked what his charges were, he made this significant reply: "All the pay I want is for you to pass on to others what you have learned from me."



EDWARD F. WORST

This, of course, was Miss Morgan's reason for being there, but she was so impressed with Mr. Worst's answer that she began to have dreams of his coming to Penland in order that all of her weavers might have the opportunity of learning directly from him. The weavers were quick to learn what she passed on to them from her new experience, and in the course of time she rather timidly asked Mr. Worst if it would be possible for him to come for a week's instruction in the use of eight- and ten-harness looms. He readily consented, with the provision that there should be no remuneration; and in August of 1930, he conducted the first weaving institute at Penland.

Tangible results of that first institute may be found in piles of beautifully woven table linens of the eight- and ten-harness weaves in the linen closets of the community weaving cabin "up on the hill from Penland." This was all done by

women who found time in their already busy life of keeping house, milking cows, and tending babies to learn a profession, and who, because of their outstanding achievements, were able to learn from one of the greatest weaving teachers in America. So gratifying were the results of her own weavers that Miss Morgan wanted to extend this unusual opportunity to others interested in weaving. As a consequence, Mr. Worst consented to come in August of this year to give his service not only to the local weavers, but to any others who might wish to come. Printed announcements were sent to mountain schools and weaving centers, and through the courtesy of Mr. Paul Bernat, an announcement was carried in "The Handicrafter." Applications exceeded all expectations, and this year's institute found people in attendance not only from the mountain schools and weaving centers, but from far away cities as well.

A surprising number of states were represented: North Carolina, South Carolina, Tennessee, Kentucky, Florida, Texas, Ohio, Massachusetts, New York, and the District of Columbia. Mr. George Coggin, State Supervisor of Industrial Education, and Mrs. Anna Lalor Burdick, Federal Agent for Vocational Training of Women and Girls, were present to give their support and in turn to receive the inspiration which could not help coming from association with such a group. An old friend of the Worst family came from Brooklyn and did much to make the days pleasanter for Mrs. Worst during the busy week when so many people were demanding her husband's time and attention.

Altogether, it was a most congenial group that met at Morgan Hall when the institute was held. The city people were delighted with the mountain setting and the appetizing meals of fried chicken and country ham prepared for them by experts. In the cool evenings, when the day's instruction was over, they gathered around the fireplace and in a strikingly harmonious way shared with each other the varied experiences that

life had brought to them. Although the days were, for the most part, filled with warping, beaming, weaving, and copying drafts, they found time to spend an afternoon at the Potters' where they drank home-made apple cider from native pottery tumblers and watched demonstrations of pottery making and pewter hammering. Part of another day was spent in visiting some of the weavers in their homes, and always the group was most enthusiastic about anything which pertained to the weavers or their work.



A GROUP OF THE PENLAND WEAVERS

The days were over all too soon, and it was with genuine regret that each member prepared to leave. Into every bag went samples of weaving, drafts, picture post cards, and exchange addresses—mementos of a very busy and a very happy week.

What an experience it had been for all concerned! What a vindication of the struggles of the past eight years that this distinction should have come to the Penland Weavers! What an evidence of the spirit of democracy when city folk met mountain folk on a common basis of work and fellowship, each realizing a dream come true—studying under a great teacher! And what a sense of satisfaction must have come to the great teacher as he stood receiving with a modesty which bordered on humility the plaudits which can come only from grateful students.

## *Conflict and Rehabilitation in an Ozark Community*

THOMAS S. HICKMAN

IN A VERY real sense the fundamental approach to an understanding of the community and its problems is through a study of the process of social change. In all communities, even the most conservative, there is constantly going on a process of adjustment to changing conditions. Community problems may be viewed as the result of failure to make adequate adjustments. Sometimes the rapid pace set by cultural changes brings a strain upon the community that cannot be successfully met. More frequently religious conflict or rivalry between would-be leaders of the community prevent the adjustments essential to progress. Then, too, the modern tendency toward urban growth makes it more difficult for a community, especially if very small, to maintain its integrity. There must also be the factors within a community that justify its existence as a definite group. Such factors as the presence of a growing center in a town or village that reaches a definite area, the development of a consolidated school, the presence of intelligent, progressive leaders, and the presence of one or more socially-minded churches make it possible for a community to maintain itself in the course of the changes brought by the passing years.

The community that is described in this study is one that seems almost made to order in showing the maladjustments arising from religious conflict, bitter rivalry, and new adaptations to social change. Together with this is the factor of a growing trade center that reaches an area of some twelve by sixteen square miles. There is also the present development of a consolidated school that is helping the people to unite in a common cause, forgetting the ancient conflicts that prevented the community from attaining social solidarity. While it is true that a paternalistic church has had a part in the furnishing of fresh blood and intelligent leadership, this is not at all resented, but indeed is welcomed by the community as a whole. Because of these factors, this community is not just one that has been. Its golden age does not lie in the past. It looks hopefully and confidently toward the future.

### I. Historical Background

Gilead is one of the older communities of the Ozarks. Strictly speaking, it lies in the foothills, but to the westward are a number of low mountains. It does, however, share the customs and traditions of the Ozarks, social, economic, and religious. It was first settled in the period from 1830 to 1850, largely by families from Tennessee and Kentucky. Nearly all of the early settlers were Scotch-Irish and Dutch of Cumberland Presbyterian stock. They brought with them the fervent piety and love of religious revivalism, accompanied by intense emotionalism, which characterized the ministry of McGready, McGee, and other Cumberland leaders.

The country they settled was not a rich agricultural region, but it did not have much timber upon it. It was covered with sage grass and offered an opportunity to clear land without much effort. These early pioneers settled before the larger towns of this section were located, but they became isolated because of the distance that lay between them and a railroad, and also because of the condition of the roads, which were well-nigh impassible in the winter months. For many years goods were freighted a distance of eighteen miles; in the old days before the highway was built it took two days for a man and a team to make the trip. The common mode of travel was by horseback over roads or trails so rude that in winter they could hardly be used at all.

A Cumberland Presbyterian Church was built, and a school maintained in the church house, by 1850 or before—it is impossible to ascertain the exact date of the organization of the church because the early records perished in a fire and only conjectures can be followed in assigning dates. In the early days there was a fair degree of community solidarity, which lasted until after the close of the Civil War. The community sent its quota of men into both armies during that conflict, and many gravestones of soldiers who wore both the blue and the gray are to be found in the local graveyards. It was a community, however, that while religious in an emotional way did not permit religion to dictate its responses to law and order.



Its isolation prevented the county officials from rigorously enforcing the law. The pioneer phase of the community life persisted much longer than it did in the lowland communities of the south, or the more thickly settled agrarian communities of the middle west. Some traits of individualism and revolt against law and order are still present in the community and in some instances constitute a very difficult situation in any program of united activity.

## II. Social and Economic Life

There have never been social classes as such in this community. The ties of kinship and common religious views have prevented any such division. Even with the conflicts that have appeared from time to time in the religious life, no social barriers have ever been erected. As is common in the Ozarks, the social life has largely centered around the church and its activities. The church is the meeting place for both men and women. While the people are religious so far as belief is concerned, there has been but little attempt to instill feelings of awe and reverence into their minds. The day of the "Big Meeting" has continued on down through the years, and is still the occasion for social life in some parts of the community and in those adjacent. The common rule was preaching once a month and a "Big Meeting" once a year. The people would drive in from many miles around to the "Big Meeting," more than filling the meeting house. To remain outside the church house, as many did, or to pass from the inside to the outside at will, was not felt as any sign of irreverence.

In the early days of the community the type of farming was largely mixed, but this was discontinued after the Civil War. A serious drought in 1866 left the people almost starving. Corn and wheat sold at a very low price, and in the effort at reconstruction this community had its critical struggles. Finally, in order to raise what would have cash value, cotton was made the main crop, although the thin soil was not especially adapted to it. As the farmers found they could sell their cotton crop for cash in the fall, many of them quit raising other things. As long as cotton sold for a good price, it was cheaper to buy flour than to raise wheat. Thus this country has been "cropped" for cotton about sixty years. As a result, the land is today badly washed and greatly in need of ter-

acing. Never strong at its best, the land is now unable to produce cotton without heavy fertilizing. This was done successfully during the days when cotton brought from fifteen to thirty cents a pound. With fertilizer, the land would produce from one-half to three-quarters of a bale of cotton per acre. The cotton farmer, who had been "furnished" or financed by the merchant or the land owner to the extent of two or three hundred dollars would be able to pay off this indebtedness and would have money, perhaps until the middle of January; then he would be "furnished" until the cotton was sold the following fall.

But in 1929, cotton dropped to a lower price, selling from twelve to fourteen cents per pound. Still the farmers could manage fairly well. In 1930 the worst drought since 1866 struck the Ozarks as well as other parts of the country, and cotton yielded only one-third the normal crop. To make bad matters worse it dropped in price to eight or nine cents per pound. Dozens of the cotton farmers made nothing, and were not even able to pay their fertilizer bills, let alone their store accounts. Thus, today the community rests on a very insecure basis. This year the merchants and farm landlords are unable to "furnish" the cotton farmers, and the result is that about half of the people are wholly or partially dependent on the relief of the Red Cross, which is doing valiantly in taking care of the situation.

The description of the social life would not be complete without noting the status of women and children as it has been for sixty to seventy-five years in this community, and as it creates a problem in a progressive program today. Cotton farming is largely done with the service of women and children. The men and older boys do the plowing, but the women and children are expected to "hoe out" the cotton and spend many long hours in the broiling sun in June and July. The woman not only has to work in the field, but at noon she is expected to get dinner ready and then go back to the field. At night she has the meal to prepare, the dishes to wash, and the household duties to perform. The men and boys are through for the day and never think of helping in the home. Thus cotton farming makes life hard indeed for the women. The children, too, have to work very hard at an early age, and sometimes are made frail and sickly so that they succumb to disease. They do have a chance to go to church and to attend

the big meeting, which is more or less of a social occasion. Then too, Saturday afternoon is a recognized holiday. All of the family go to town; the men and boys get together and also the women and girls have an opportunity to meet and talk with each other.

Cotton farming also leads to the inevitable custom of loafing at the stores. The men and boys, who work only three or four months in the year, spend the rest of the time loafing at the stores. They see nothing wrong in it. They have been doing it for years. Their fathers and grandfathers did it before them, and they continue the tradition. It is nothing uncommon to see dozens of them on a store porch on a warm day, chewing tobacco and inevitably whittling a pine stick.

The social situation is further complicated by the factors which for so many years meant isolation. Intercommunication and contacts with other communities were so slight that the result is the individualism that characterizes mountain communities. Hence there is little respect for law and order. Crimes of violence such as cutting and stabbing affairs have been far from uncommon, and the community's sympathy has usually been with the offender rather than with the officer who attempts to enforce the law. Even in 1928, a man who stabbed another in the back was fined only seventy-five dollars at his first trial. He appealed the case and got off by paying the costs. The community sympathy was with the offender, although the wound he inflicted might have proved serious.

Another incident which shows the laxness with which the law is administered occurred in 1929. A smallpox epidemic broke out. Attempts were made to isolate the first case, and the county health officer was asked to put the man under quarantine. He never visited the place at all, but wrote a note to the man, telling him he was sorry he was sick and asking him to stay in. Others who contracted smallpox would not stay at home, but spent every day they felt able to be up loafing around the stores and mingling with their friends and acquaintances. Fortunately the type of the disease was very mild so that the prompt measure the Hospital took in securing vaccination prevented any fatalities from the epidemic. About one hundred people were vaccinated, but those who really contracted smallpox bitterly resented

any attempt to make them stay at home when they wanted to go out.

### III Conflicts and Rivalries

The Cumberland Presbyterians did not lose the Presbyterian tradition of insisting upon higher learning, although they were geographically and topographically isolated. After the Civil War the school was still maintained in the church. In 1868 an academy was organized and built about one mile west of the site of the church. This academy became a center of learning, and during its palmy days students from adjacent counties came considerable distances to study there.

By 1875 conflicts began to arise. One man owned the land near the church and urged that the town site be there. Another leader who owned land near the academy insisted on that location. The conflict became so heated and bitter that its influence has been felt down to the present time, although it is no longer splitting the community. The leader favoring the academy site won out, and the town was built one mile west of the church. The result was a split in the Church and the Academy group asked permission of the Presbytery to organize a new Church. This was denied, so the group got their letters and placed them in a Cumberland church some ten miles away, biding their time for action. A minister, whom they secured to preach for them, was successful in getting the Presbytery to divide, and under a charter from the newly-formed Presbytery of La Crosse, the Gilead Church was organized, with a membership about equal that of the mother church. The old church leader refused to pay taxes to support the academy and was successful in getting the school district changed so that the line runs just east of Gilead and misses the old Cumberland Church entirely. The Presbytery of La Crosse was short lived, and both churches became members of the same Presbytery in 1882, although only one mile apart.

The academy prospered until about 1900. But in that year a new conflict arose between two rival leaders in the town—the principal of the academy and the pastor of the Gilead Church. The mother church supported the principal, and the Gilead Church its pastor; and there was the breaking out anew of the old antagonisms and jealousies. The principal was finally ousted, but the academy began at once to deteriorate through lack of financial support, and never again regained



its prestige. About this time, also, high schools were organized in other towns so that the outside students no longer came for their schooling. The academy continued a few years more, but put on no more than eight grades, and in 1908 was taken over as a county school.

Still another conflict came in 1906. After several years of negotiation the Cumberland Presbyterian Church entered into organic union with its more powerful sister church—the Presbyterian Church, U. S. A. The church in the town was unanimous for union, but the old church bitterly opposed union and remained a continuing congregation. The strife was so bitter that it separated families and caused many hard things to be said. Influence was of course felt in school and community affairs; both churches for two decades vied in electing school directors and in hiring teachers who would attend one church rather than the other. The net result was that the community was torn by internal strife for the period between 1880 and 1928.

#### IV. Rehabilitation of the Gilead Community

The Gilead Church became a Presbyterian Church in 1907, but for about ten years its leadership remained on a par with that of the Cumberland Church. In 1907, however, the Gilead Church was taken under the care of the Country Life Department of the Board of National Missions of the Presbyterian Church, U. S. A., as a demonstration center for the development of the community as a part of the country life movement. This action was, however, little more than a gesture, for the first two pastors were unable to launch a program which would affect the larger community. Their pastorates were of short duration. In 1919, a progressive pastor took over the leadership and did a great deal to arouse the community. He tried to bring about school consolidation and thereby stirred the violent opposition of the Cumberland people, who blocked his every movement in that direction. The condition of the roads, too, was such that any attempt at consolidation was at that time premature. The pastor was unfortunate in being of an impatient type of mind; when his progressive measures were frowned upon and failed through lack of support, he became discouraged, and resigned in 1922.

Another pastor followed, who instead of fighting the Cumberland Church courted them, and

tried to win them over by the law of love. He, too, failed in his objective, but during his pastorate a fairly adequate brick church was built in 1926 for the Presbyterian congregation. In 1927, the Woman's Board of National Missions selected Gilead as the place to build a Presbyterian Health Center. Before work began on the hospital an open attempt was made to federate the two churches under one leadership, but the old roots of the conflict were still there, and some of the Cumberland people declared the Presbyterian Church was trying to buy them with a hospital. Their pastor, who lived many miles away and came once a month for services, publicly opposed the building of the new hospital. The Cumberland congregation was divided in attitude; several of them supported the building, and contributed many days' work in labor and in freighting materials.

The Hospital was completed and dedicated in the summer of 1928. It possesses modern equipment, and six beds. Two trained graduate nurses are in charge of it. These nurses are splendid Christian young women with high ideals of Christian service, and considerable ability in leadership. They have given nearly three years to the community and have made a large place for themselves in the affections of the people. One man, who declared that he would never enter the Hospital, became a warm supporter of the enterprise after his young grandson's tonsils were removed. All who opposed the building have now changed their minds, especially since they can now see the tremendous force for health and relief from suffering which are to be found there.

The present pastor came on the field in May, 1928, just after the Hospital was begun. He had been in the Board's service for eight years and had one successful community building enterprise to his credit. For several months he attempted nothing. He studied the situation, and cultivated the good will of the people, while deciding upon his policies and looking to see where local leadership could be secured. His policy with the Cumberland Church was neither to court nor to fight it. The pastoral work was thought of in terms of community service, and families all through the larger trade center were called on, whether Presbyterian or not. In cases of sickness he was among the first to enter a home, to minister and to take the ministry of

the church, in what Warren H. Wilson calls "shepherding the whole community."

He insisted that things be done right. It had been the custom of the community not to have Sunday school or church if the weather were bad, or if something else were going on elsewhere. These postponements came to an end. Whenever a service of any kind was supposed to take place, the service was held regardless of how few or how many came. When the people realized that the services were going to be held whether they came or not, they came.

It seemed to him that the church had been conceived of as merely a "meeting place" and not a "house of worship." With the aid of his talented wife he began to instill the idea of reverence into the minds of the worshippers. A marked improvement has resulted. The men and boys now take off their hats and watch their feet when they enter the House of God. While services are going on they do not aimlessly go in and out as they formerly did. While the standard of reverence is still far too low, it is much better than it was three years ago.

The pastor soon became convinced that the necessary work in the church was to strengthen all existing organizations, and not to multiply organizations. The Sunday school was changed from an undergraded six-teacher school to one that is a closely graded school up to the senior group. There are now twelve teachers, and attendance is more than doubled. The pastor's wife organized a Junior Christian Endeavor Society which has maintained a high standard of efficiency. The Senior Christian Endeavor had lagged for so many years that many difficulties had to be overcome in making it perform its function. It is still in the process of becoming, but is now well on the road toward being live and wide awake. The Women's Missionary Society was revived and is now flourishing. The nurses have had a large part in this more efficient church program. They divide the time they are able to give to Christian service outside of the hospital. One nurse teaches the Young Women's Bible Class and is an active worker in the Ladies' Aid. The other is the moving spirit in the Missionary Society and the pastor's most valuable assistant in the Senior Christian Endeavor.

The splendid cooperation and leadership furnished by the nurses and the pastor's wife have

given the community the services of four trained leaders instead of one. Another valuable ally in community affairs is the young surgeon who came to the community in 1930. In religion he is a Catholic, and so he does no church work, but he is ready to join in any endeavor to make the community a better place in which to live. Use has also been made of the county agencies. The County Agent and the Home Demonstrator have made several trips to the community and have rendered valuable community service.

Nothing had been done in the work for men. Instead of organizing a Presbyterian Men's Club, the pastor organized a Chamber of Commerce, which meets monthly and seeks to promote the community welfare. This organization, working on a non-partisan basis, has succeeded in building local roads, promoting clean-up days, Christmas tree celebrations, community fairs, and other public-spirited activities. It enrolls in its membership Presbyterians, Cumberlandians, and men of no church.

Scarcely any reading was done in the community. A few took papers and magazines, while many families did no reading at all. The pastor and his wife started in 1928 a small library which has grown until a room is now rented to house the books. This collection, part of which comes from the State Department of Education, has been supplemented by donations until it numbers one hundred and fifty books. After two years the community is doing at least five times as much reading as it formerly did, and there is not nearly as much loafing as before. The people are very appreciative of the library, which certainly had its part in the community's turn for the better.

Other forms of recreation have come. More parties and socials have been promoted for the young people through the organizations of the church, and the pastor has developed considerable interest in athletics. With the building of a parish house, planned for 1931, a larger program of recreation will be possible.

#### V. School Consolidation

The proposed consolidation of schools in 1920 failed because of two outstanding obstacles: the reawakening of the old religious conflict between the churches, and the fact that the roads were well-nigh impassable. A good gravel highway

was built in 1924 which gave the people a vision of good roads. Through the agency of the Chamber of Commerce, interest was awakened in road building, and several of the other roads were improved by local labor and county aid. This made the community ready for the state-wide movement for consolidation of schools. Some of the older conservatives opposed this measure, largely because of the earlier opposition and because of unprogressive leadership.

One man whose influence prevented his district from going in the first year based his opposition on the fact that the boys and girls would not be safe riding on the busses. He was also opposed to the boys' and girls' playing basketball, insisting that they did not wear sufficient clothing. He was willing for his boy to play any game "in decency and honor," but was unwilling for him to appear in public in abbreviated attire. Since the consolidation has worked, he is withdrawing his opposition and has had his son transferred to the consolidated school.

#### VI. Larger Parish Activities

In addition to the work at Gilead, four more preaching points have been added. The pastor and his assistant now reach a larger territory, fifteen miles square, and a total population of twenty-five hundred people.

A new manse was built by the Board in 1930, and it is likely a parish house will be built in 1931. The parish house will be used for wider community activities and will materially help in the social and recreational program.

#### VII. Conflict in the Cumberland Church

In 1929 a tornado swept through Gilead, destroying a few houses on the edge of town and razing the Cumberland Church. The pastor of the Presbyterian Church and his people offered the use of their building, but their offer was declined. The Cumberland met for a year in the school building, and then split on the location of the new church. Those favoring the old site won out, whereupon a group living in the town joined the Presbyterian Sunday school. They are finding that the difference in belief is so slight that they feel completely at home. One of their number, an elder, said: "The only difference I see is that the Presbyterians have money to build new hospitals and manses and maintain a progress-

ive church, while the Cumberlands are doing nothing of the kind."

The rebuilt Cumberland Church is making some headway in serving a constituency of the community that the Presbyterian Church has never been able to reach. There is a real need for this church, and toward it the pastor of the Presbyterian Church and his people have the kindest feelings, with a policy of cooperation wherever and whenever possible. Consequently the old conflict spirit is slowly dying out. It may be in evidence for years, but it will not again split the community with religious conflicts.

#### VII. Present Outlook for the Community

Today the future possibilities of the community depend upon four outstanding factors. the leadership of the Presbyterian Church, the consolidated school, a change in the type of farming, and better community roads.

The Presbyterian Church has made a heavy investment in the future of this community. The Hospital has already proved its worth. The Church is furnishing a sane, constructive, progressive leadership. The building of a parish house or community building will unquestionably help in welding the community together.

The consolidated school, also, has played no little part in bringing about a better spirit. The early opposition has now almost disappeared. One bus is making a double trip each way every day, and because of other districts coming in, another bus will be added in the fall of 1931.

The economic collapse of the community is a cloud not without its silver lining. Even farmers who have raised nothing but cotton for years are now convinced that a different type of farming must come. The county is very fortunate in having the services of a high grade County Agent with progressive ideas. He is outlining a program of more extensive poultry and hog raising, together with the raising of more food stuffs. His motto for the farmers is a "live at home" program. He is hoping to secure a strawberry acreage this year, and to extend the dairy industry more widely. He is not advocating the ceasing of cotton farming entirely; but he is insisting that the cotton acreage be materially cut down. And best of all, he is in a position to enforce the gospel of better farming, for he is the county chairman of the farm loan committee, and

he can and will insist upon less cotton and more food stuffs being planted. Thus the agricultural prospects are much brighter, although agriculture is only in the process of making the upgrade.

Another factor, which has a decided bearing upon the farm and school problem, is the building of better roads. These are making markets more accessible. With prospects for other products than cotton to reach the market and provide a small but steady year around income for the farmer, change in the type of farming becomes more possible.

Thus all of the agencies which are cooperating in the solution of the maladjustment problems

of the Gilead community are together building the sort of social consciousness and community spirit that will make progress possible. These factors, which are the factors which have helped other communities to regain their standing and to go forward, should do the same thing here. An adequate, trained leadership, progressive policies influencing the local leaders, the development of community spirit through enterprises, are uniting the people in a common program for the common good. Despite the disastrous economic situation, Gilead should emerge as a community of "small family farms," which former governor Lowden of Illinois says are the hope of America.



MOUNTAIN HOMESPUN, *The Crafts and People of the Southern Appalachians*, by Frances L. Goodrich. Yale University Press, New Haven, 1931.

ALLEN EATON

I have often wished that some one would put into book form a good description of the handicrafts of the Southern Highlands as they existed in the old days and as, with modifications, they are quite widely practiced in the mountains today. Another wish has been that some one would picture the everyday backgrounds of the people in their relation to these handicrafts; thus making a kind of record of some of the folkways of the southern highlander.

In her book, *Mountain Homespun*, published by the Yale Press, Miss Frances L. Goodrich has admirably answered both my wishes, in words and pictures. Her description of the handicrafts, especially of weaving, which is the most important one, makes very clear the fundamentals of these crafts. Indeed, she has gone to such pains in passing on to others what she has herself learned about mountain handwork that her explanations will enable the reader not only to understand the processes of spinning, weaving, and dyeing, but to actually perform some of the principal operations described. While her explanations and descriptions apply especially to weaving in the Southern Mountains, a careful reading of the book will lay a foundation for the appreciation of this craft wherever and whenever practiced. This helpful information is to be found in Part I of the book and in the Appendices. And lest the Appendices may seem unimportant, let me add that

they contain specific instructions for working the loom, including a drawing which explains all parts clearly. There is also a section on "Dye Plants of the Southern Mountain States," giving their botanical and common names, the parts to be used in dyeing, the materials which they will color, and of course the colors which they will yield, as well as other valuable notes on dyeing.

A very useful feature, and one too often omitted from such books, is a carefully-prepared index. If one does not wish to read the book through, he can find in the index special references to the wide variety of subjects included. For one interested especially in the handicrafts will be found references to baskets, blankets, bluepots, brooms, counterpanes, coverlets, drafts, fringes, herbs, jeans, linsey-woolsey, metal work, quilts, pottery, rugs, splits, spreads, toys, yarns, etc. Reference will also be found to a short history of the Allandstand Cottage Industries, the Biltmore Estate Industries, and the Toy Makers and Wood Carvers, of Tryon, all pioneer institutions for the development of mountain handicrafts in and around Asheville, North Carolina.

So much for the informative and the instructional side of the book which deals largely with the old crafts and with the revival of crafts in the Southern Appalachians, especially in the region where for more than forty years the author has lived and worked. The Allandstand Cottage Industries at Asheville, an outlet of great importance to the handicrafts, still continues its service to mountain workers and stands as a tribute to the interest, foresight, and ability of Miss Goodrich, a real pioneer in this important field.



Parts of the first section of the book, if the information had been furnished, might have been written by another author, though less adequately, but the remainder of the book no one else could possibly have done, for it is a record of experiences in which Miss Goodrich has taken a personal part and she has preserved them for us with unusual care and charm. To those who are interested in the way in which these neighbors lived and worked and thought and talked, and of the relation of the work which they did with their hands to their daily life, I commend every one of these stories to which

I can refer here by title only. They are : *A Spinner, Black Sheep's Wool, A Linsey-Woolsey Dress, The Three Gray Women, Coverlets, Herbs for the Service of Man, and Work of the Wisehearted.*

The book is an outstanding contribution to the history of the home crafts of the Southern Highlands, and it is also an important addition to the rural literature of our country. Its format is appropriate, reflecting credit upon the painstaking Yale Press which has issued it as the fourteenth work of the Amasa Stone Mather Memorial Publications.



It will need the highest political genius so to organize the rural community that something of the culture and prosperity of so great a state may be reflected in the men in the villages and fields. . . You must open vistas before the small farmers, for only a vast hope can arouse people from a great despair.

—AE, Radio Address

Voluntary cooperation in which the individual enlists because he believes in its principles and opportunities, is the safest and most permanent course of agricultural progress.

—The Nebraska Farmer

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### EDITORIAL

In connection with Dr. Bralliar's article in this issue it is of especial interest to note the progress which is being made in the development of an arboretum at the Madison Rural Sanitarium and Nashville Agricultural Normal Institute of Madison, Tennessee. To form part of this collection, the first of its kind in the region of Madison, trees, shrubs and plants have been obtained from donors all over the United States, from individuals, nurserymen and florists, and from the United States Department of Agriculture. Many species new to the Southern Mountains have been received; should some of these prove hardy in this locality, the mountain gardener will owe much to the experimental work done at Madison. The plantings are made in units of three to insure against the mischances of plant infancy, and are placed where they will add to the beauty of the campus. The arboretum is already proving a delight to patients at the Sanitarium, and students

of the Institute enjoy gaining their botanical knowledge out of doors.

In September many species of iris and peonies were planted, and now, in later autumn, the directors are eager to secure specimens of every forest tree and shrub that will grow in the locality of Madison. As many of these are not handled by dealers, this collection must be made largely through the aid of individuals interested enough to help by sending specimens from their own mountain-sides and woods.

The sixth annual Robinson Harvest Festival, September 24-25, marked another year of agricultural progress, in spite of drought and depression, for the mountain counties of eastern Kentucky. The University of Kentucky is doing interesting work at the Robinson Agricultural Experiment Substation, at Quicksand, Kentucky, in adapting agricultural methods to the special needs of the mountains. The years since the first Robinson Harvest Festival, described by Lulu M. Hale in MOUNTAIN LIFE AND WORK for January, 1927, have seen some real achievements.

At this annual Festival, premiums worth winning help to stimulate the interest of 4-H Club members and adults in better crops for mountain farms; and handicrafts are well-represented, both in individual entries and in school exhibits. Schools and centers represented by booths at the Festival this year included Stuart Robinson, Berea College, Hindman Settlement School, Wootton Community Center, and the Frontier Nursing Service.

On October 15-16 the midyear meeting of the Southern Mountain Handicraft Guild was held at the John C. Campbell Folk School. In this issue an article by Miss Marguerite Butler, President of the Guild, tells something of the growth and aims of this organization. The Guild, now two years old, represents a movement of great importance for the future of mountain crafts.

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## OUR CONTRIBUTORS

MARGUERITE BUTLER, associate director of John C. Campbell Folk School, is president of the Southern Mountain Handicraft Guild.

JOHN E. CALFEE, president of Asheville Normal, speaks from a long experience in mountain work.

FLOYD N. BRALLIAR, now connected with Nashville Agricultural Normal Institute, Madison, Tennessee, is a noted horticulturist of the south.

CHARLES T. GREENWAY directed a recent religious survey of the Ozarks.

EDWIN E. WHITE, pastor of the Congregational Church at Pleasant Hill, Tennessee, is carrying on a very active religious and community program.

DON L. WEST, a Tennessean by birth, was associated last year with the Hindman Settlement School.

CHARLES D. LEWIS is a contributor already familiar to our readers.

BONNIE WILLIS FORD, a graduate of Berea College, is now associated with Miss Lucy Morgan in the work of the Penland Weavers and Potters.

THOMAS S. HICKMAN is a worker in the Ozarks.

ALLEN EATON, of the Russell Sage Foundation, is a friend and counselor of the Southern Mountain Handicraft Guild.